

CHAPTER XXI

THE GRADE OF IPSISSIMUS, 10 = 1



THE GRADE OF IPSISSIMUS corresponds to the first sphere, *Kether*, the Primal Will, the Crown. Its color is pure white brilliance, the synthesis of all colors. The divine name attributed to it is AHIH, *Eheye*, which means "Existence."

Only one path leads to this Grade, that of the letter Gimel. The reason is that *Kether* is the goal of the initiatory journey, and when that goal has been reached, there is nothing more to be done. Thus, the eleventh path of Aleph, and The Fool which leads from the first sphere to the second, always leads downward, and the same is true of the twelfth path of Beth and The Magician, which connects *Kether* with the third sphere.

Ipsissimus, the title of the Grade, means "He who is most himself" and connects with the Qabalistic attribution of ICHIDH, *Yekhidah* (pronounced *ya-kee-dah*) to the first Sephirah. *Yekhidah* means "the Indivisible" and is the Hebrew technical term for "Self," practically equivalent to the Sanskrit *Atman*. It designates the cosmic Self, the One I AM that is manifested through innumerable personalities, on this earth and elsewhere.

The Grade of Ipsissimus is that of the Head of the Invisible Order. After our cursory review of the stages of attainment, it should be apparent that the self-appointed "Heads" of the various pseudo-Rosicrucian societies are, to say the least, absurd in their pretensions. For the Supreme Head of the Order is none other than the Christos, the universal Logos. Below Him are the Logoi, or spirits of the separate planets. Among incarnate beings on any planet, the post of "Head" is occupied by that one among the Magi who has attained to the most perfect unification with the Primal Will. No man is appointed to this post, nor elected to it. The degree of attainment is the only deciding factor in his selection. And this degree is judged by no man. It simply *is*.

Perhaps an illustration will help. In any circle of human beings, the dominant center is that person who has the highest degree of self-realization. That person's thought dominates the minds of the other

members of the group, even though he may never say a word. Close observation will show you how true this is, even among small companies of people. He who is most truly self-possessed, i.e., "possessed by the Self," is the ruler of the rest; for in his thought there is a strength, a positiveness, and a clarity that impose themselves by induction on the minds of all the others in the company.

KLVZ THE THIRTEENTH PATH

The letter name Gimel, GML, is the number 73, and this is the numeration of the word *Chokmah*, ChKMH, the name of the second Sephirah, to which is attributed the Grade of Magus. Thus, there is intimated an identity between the Uniting Intelligence of the thirteenth path and the Life Power's perfect self-knowledge, which is *Chokmah*.

In Tarot, too, this is subtly hinted at, because the number of The High Priestess (2) is also the number of *Chokmah* on the Tree of Life. The *Lesser Holy Assembly*, one of the books of the *Zohar*, also speaks of the lesser *Chokmah*, which it says is feminine. In the Proverbs of Solomon too, *Chokmah* is frequently spoken of in the feminine gender, as in Prov. 7:4, "Say unto wisdom, Thou art my sister." To this feminine aspect of wisdom, says the *Lesser Holy Assembly*, that riddle alludes that is given in the Song of Solomon, 8:8; "We have a little sister, and she hath no breasts; what shall we do for our sister in the day when she shall be spoken for?"

Thus, although *Chokmah* is usually described as masculine and has attributed to it the name AB, *Ab* (the Father), it is also, when considered as receptive to the influence of *Kether*, described as feminine. And even when it is called AB, *Ab* (the Father), the numeration of that word shows a correspondence to the letter Gimel, because AB is the number 3, and this is the number of Gimel, considered as a single letter.

The thirteenth path, moreover, conveys to every Qabalist the combined ideas of Unity and Love associated with the number 13, and as all love is typified by the Woman who is the object of love, there is a profound connection between the thirteenth path and the various feminine aspects of the Life Power.

The beginning of the thirteenth path is *Tiphareth*, and the work that is performed by the Magus as he advances through it is symbolized by the scroll of The High Priestess. We draw nigh to the Self by recollection, by unrolling the scroll of memory. Thus, we unite ourselves with the One. In short, as I have intimated throughout this book, the "attainment" of an adept is not the gaining of something that he does not possess. It is the recollection of what he really is, the perpetual remembrance that "the Lord is in his holy temple."

The name usually given to the thirteenth path is MNHIG, *Menahig*, "Conductive"; 108. One of the words corresponding by Gematria to this number is ChTzI, *chatziy*, "middle." It refers, in part, to the position of the thirteenth path on the Tree of Life. Through its letters, ChTzI says that control of speech (Ch) through meditation (Tz) leads to the perfect marriage (I) of Consciousness and Subconsciousness, a uniting of subject and object that results in the experience of Superconsciousness. This hints at the secret of equilibrium utilized by the adept during his journey up this path to *Kether*.

Another correspondence to 108 is ChNN, *chanan*, "to favor, to bestow." It suggests an idea often mentioned by the sages, that the supreme attainment is rather by the grace or favor of God than as the result of the aspirant's personal efforts. Yet it must be clearly understood that the grace or favor is not capriciously extended. God does not grant it to some and withhold it from others. It should be realized that this grace inheres in the inmost nature of the Life Power. What is here intended to be conveyed is that this particular aspect of the Life Power, rather than personal endeavors of the aspirant, is what brings about the final attainment of the Crown.

Finally there is ChQ, *chaq* (or *choq*), "a conclusion, an enactment, a decree." It suggests the fulfillment of the Divine Intention by the final stage of the aspirant's journey on the Way of Return to the Supreme Goal.

The full name of the thirteenth path is MNHIG HACHDVTh, *Menahig Ha-Acheduth*, "Conductive Intelligence of Unity." In Hebrew, "Unity" is AChDVTh, *Acheduth*, 419, which is also the number for TITH, *Teth*, "Serpent," the name of the ninth letter, represented in Tarot by Strength. The unity here designated is by no means a colorless abstraction. It is the One Thing "whence all proceed by adaptation, for the performance of the miracles of the One." By letter it is symbolized as the serpent power, by the symbolism of Tarot, as a lion, and it is the *Fohat* of Theosophical writers.

MNHIG HACHDVTh is the number 532, which may be represented by the following words: ABN HChKMVTh, *Ehben Ha-Chokmath* (Stone of the Wise); ABN HDOTH, *Ehben Ha-Da'ath* (Stone of Knowledge); ChMH HChKMVTh, *Khammaw Ha-Chokmath* (Sun of Wisdom); ChMH HDOTH, *Khammaw Ha-Da'ath* (Sun of Knowledge). (N.B.: As a clue to the meaning of alchemy—i.e., ALChMH—observe that ChMH, a poetical name for the sun, and ABN, "Stone," are identical by Gematria.)

If you will give a little time to considering the meaning of these four names, you will perceive that the work of the thirteenth path must be closely related to the alchemical operation called "sublimation." The completion of that work is the confection of that which may be called either ABN HChKMVTh, "Stone of the Wise" (i.e., Philosophers' Stone), or ABN HDOTH, "Stone of Knowledge." In connection with the latter name note that the place of DOTH, *Da'ath* (Knowledge), on the Tree of Life is on the thirteenth path, at the point where the fourteenth path crosses it—midway between *Chokmah* and *Binah*.

The "Short Lexicon of Alchemy" appended to A.E. Waite's translation of the *Hermetic Writings of Paracelsus* gives this definition of sublimation:

"Sublimation is purification of the Matter by means of dissolution and reduction of the same into its constituents. It is not the forcing of the Matter to the top of the vessel, and then maintaining it separate from its *caput mortuum*, but its subtilization and purification from all earthly and heterogeneous parts, imparting to it a degree of perfection not previously possessed, or more correctly, its deliverance from the bounds which bind it, and hinder its operation."

The Matter is the Astral Light of Eliphas Levi. Yogis call it *Kundalini*. It is the serpent power represented by the letter Teth. Observe that it is not *forced* to rise, for in this statement is to be found an important key to the whole work. The Matter is simply purified from the adulterations of heterogeneity, from the semblance of diversity that it presents to us in its ordinary manifestations. In simple truth this means that the Magus performs the Great Work by divesting the serpent power of all appearances of "Many-ness." Because of this, the thirteenth path is said to be the Conductive Intelligence of Unity. When the work of this path is completed, the One Energy, which presents itself to our senses in the innumerable forms we call "objects," is directly experienced as One, One and Alone.

As we know it here on earth, the Matter is solar force. The Stone and the sun are two aspects of one reality. Therefore, ABN = ChMH. Alchemists agree that the Great Work that results in the perfection of the Stone is an operation of the sun and moon. To this idea the thirteenth path relates, especially as part of the Way of Return. As we climb the Tree of Life, this path begins in *Tiphareth*, sphere of the sun, and is itself, through its correspondence to Gimel, the path of the moon.

To traverse it, one must be a Magus, having full comprehension of the principles of cyclic motion, which are exemplified in astronomy. Hence, the Grade of Magus corresponds to *Chokmah*, "highway of the stars."

The principle of cyclic motion is fundamental in the cosmos. To understand it correctly is to possess true wisdom. The Ageless Wisdom, applying to the Hermetic axiom, "That which is below is as that which is above," teaches that the same law that keeps the stars in place is manifest in all activity everywhere. The discoveries of modern science confirm the ancient doctrine—particularly those discoveries, so often referred to in these pages, that have to do with the constitution of atoms.

The true magician and alchemist knows how to apply these laws of cyclic motion. Indeed, many of the seeming marvels accomplished by adepts are based on control of interatomic energy, in accordance with these laws. The principles of this control, we may say (although it would be extremely unwise to give specific information even if we dared claim that we possess it), are principles identical with those revealed in the science of astronomy.

To make the Stone of the Wise, so that we may change base metal into gold, we therefore apply the knowledge that Qabalists attribute to *Chokmah*. And when we speak of this transmutation, we are by no means using purely figurative expressions. True as it is that the Stone of the Wise effects a transmutation of consciousness, so that the base metal of sense

illusion is transformed into the pure gold of spiritual knowing, it is also true that one who has that consciousness gets along with it a command of physical forces that enables him to alter the structure of atoms. Such a man can make gold, if he needs to, and the ancient Rosicrucian declaration that the Brothers of the Order have at their disposal "more gold than both the Indies bring to the King of Spain" is far from being an exaggeration. The knowledge by which this is brought about is represented by the first two letters of ABN (Stone), because AB (Father) is a Qabalistic title of *Chokmah*.

To make use of these principles of cyclic motion, we must have some specific object. Furthermore, this object must aim at some realization of beauty. So the Qabalists teach, and this they indicate by the last two letters of ABN, which form the word BN, *Ben* (Son), a title of *Tiphareth*. This title, BN, is by Gematria equal to AIMA, *Aima* (Mother), a name of *Binah*. *Aima*, the Sphere of Saturn, represents concrete, definite applications of the principles of *Chokmah*, the Father. *Ben*, Sphere of the Sun, alludes to the idea of beauty, which must qualify these separate aims.

In brief, then, the Great Work makes the Sun of Wisdom rise and perfects the Stone of the Wise. It is a work in which *Chokmah* (AB) supplies the mathematical knowledge of principles, *Binah* (AIMA) provides the specific understanding of concrete application, and *Tiphareth* (BN) contributes the motive of beauty. Thus, the powers of a Magus (*Chokmah*) and a Master of the Temple (*Binah*) are conjoined in an operation that begins at the level of the seemingly inferior Grade of Lesser Adept (*Tiphareth*). The operator must be a Magus, because one who has not attained to that Grade does not know the secret of True Will, nor does he possess a sufficient command of the Life-force. For True Will and *ChIH*, *Chaiah* (the Life-force), are both realized in *Chokmah*.

Jesus expressed the mystery of True Will when he said, "My meat is to do the will of him that sent me, and to finish his work." The Will expressed in the thought, word, and action of a Magus is not personal. It is the resistless impulse of the eternal universal vital energy. In truth, the Life-force in every human being is identical with the energy of the One Life. This is the cosmic Life-force, which Jesus personified as "Father," using the very name *Ab*—which Qabalists attribute to *Chokmah*—and following the Secret Wisdom also in this saying: "The Father [*Ab*] hath life [*Chaiah*] in himself." He openly declared that what is hinted at time and again in occult writings, viz., that when we are actually doing the Will of the Father, by letting the universal life energy flow freely through a personality cleansed from all sense of separateness, our work is not labor. We are not fatigued by our endeavors, no matter how strenuous they may seem to other people. On the contrary, work that is an expression of True Will vitalizes us, fills us to overflowing with an abundance of power, really feeds us. Hence, we find Jesus saying, "I have meat to eat ye know not of."

A Magus does not infer this. He does not believe it. He does not hold to it as a conviction, as we do. He *knows* it. His personal consciousness is lost, swallowed up, in complete identification with the One Life. He does

nothing of himself. His personality is an unobstructed vehicle for the perfectly regulated operation of the Life Power. His least action, therefore, is a conscious expression of the inexhaustible power of the All. To human eyes he seems to perform miracles. He seems to have developed a tremendous personal will. He seems to have powers not possessed by other men. To himself it is quite otherwise. He knows that the mightiest of his works are simply demonstrations of unchanging law. He knows that he wills nothing but what the Father wills. He knows that he has not a jot or tittle or power peculiar to himself. The difference between a Magus and other men is that the All Power flows through his life into external expression, unchecked by the illusions and ignorance of personal consciousness.

Such a man is Master of the Temple of Spirit—that sevenfold body symbolized in ancient architecture by Babylonian temples of seven stories, by the Great Pyramid, which has a vertical axis of seven units, and also by the seven-sided vault described in the *Fama Fraternitatis*.

As Master of the Temple, he is guided moment by moment by the clear direction of true Intuition. Not merely in times of stress and trial is he aware of the Inner Voice. Whether his physical body wakes or sleeps, he hears always, and always obeys. To other men he seems to have extraordinary foresight. When they do not call him a prophet, they imagine that he is a most careful planner. As a matter of fact, he lives a planless life, and his one rule of action is that of Jesus, "As I hear, I judge."

Therefore, having identified himself with the Pure Source of all life and having so harmonized his least actions that whatever he does, he says, "I am doing nothing," because he lives only to express the perfect rhythms of the All—guided by an understanding that foresees and forewarns and keeps his feet on the true path—the Magus is duly and truly prepared to essay the last stage of the Great Work.

Yet he begins this final operation by placing himself in the Grade of Lesser Adept. The initial processes of this undertaking depend on mental powers peculiar to that Grade. In beginning his last advance along the Way of Return, he proceeds not from the point of view of a Magus nor from the vantage ground of a Master of the Temple but from the relatively simple realization of Sonship.

His starting point is the mode of consciousness called "Intelligence of Mediating Influence." The Hebrew is ShPO NBDL, *Shepa Neobedal*. ShPO is 450, the same number as PRI OTz, *Peree Etz*, "Fruit of the Tree." NBDL is 86, the same number as ALHIM, *Elohim*. The Fruit of the Tree is *Ben*, the Son. Its number, 450, is 10×45 , suggesting the tenfold expression of ADM, *Adam* (45), Man. NBDL is a formula for the powers of the Elohim. Thus, the title of the sixth path hints Qabalistically that the Sonship of Man makes him heir to the powers of the Elohim. The idea is similar to that suggested by the symbols of The Hanged Man.

Bear in mind also that the letter name, GML, *Gimel*, is by Gematria equivalent to *Chokmah*. This indicates that the thirteenth path has a close correspondence to the specific powers developed in the consciousness of the aspirant by attaining the Grade of Magus.

Corresponding to The High Priestess, the path of Gimel is predominantly a path of recollection and of the equilibration of the Life Power represented by the twin pillars depicted in that Key. To traverse the thirteenth path is to read the scroll of cosmic memory. As the scroll must be read by unrolling it in reverse order, so do the letters of GML, read in reverse, indicate the steps of the Magus' progress upward along this path:

L (Lamed): His faith in his Sonship must be firmly established. He must not only believe himself to be a veritable Son of the Elohim but must also have established that faith by works. These are the works by which the power of *Ruach* (here understood as imagination) has been controlled and directed. All of these practices are aimed at the equilibration of the conflicting elements of personal consciousness, together with the elimination of everything superfluous.

M (Mem): The aspirant also must eliminate all sense of personal action. He must be fixed in union with the One Life. High as are his attainments in comparison with ours, no slightest trace of pride of power can be mixed with his realization that his personality is absolutely and unconditionally dependent on the All.

G (Gimel): In this condition of self-surrender, the Magus begins his journey upward. In no other way can perfect mastery of the power of the cosmic subconsciousness be developed. What this mastery really is cannot be put into intelligible language. Even if this were possible, adequate description would be impossible here, because neither the writer of these pages nor those who read them has reached the Grade of Magus. We can only do our best to pass on what reports have reached us from Those who have made the journey, knowing full well that what we write will fall far short of the truth.

The goal of the thirteenth path is *Kether*, the Crown, The corresponding Rosicrucian Grade is called Ipsissimus, which means "I my very Self." Thus, the Grade title agrees with the Qabalists' attribution of IChIDH, *Yekhidah* (the Self), to *Kether*. The Latin word *Ipsissimus* indicates by its form what we might call the superlative degree of selfhood. It represents

the highest possible realization of the meaning of I AM. Qabalists indicate this realization by IChIDH, the feminine form of IChID, "unity." The feminine construction shows that although the I AM is one and alone, it is also conceived in the Ageless Wisdom as the vehicle for AIN SVP AUR, *Ain Soph Aur*, "The Limitless Light." As a vehicle or receptacle, it is therefore feminine.

It is said that there are ten degrees of this Grade in each of the four worlds, that is: *Kether of Kether*, *Kether of Chokmah*, *Kether of Binah*, *Kether of Chesed*, *Kether of Geburah*, *Kether of Tiphareth*, *Kether of Netzach*, *Kether of Hod*, *Kether of Yesod*, and *Kether of Malkuth*—all in *Atziluth*; and a like tenfold expression in *Briah*, *Yetzirah*, and *Assiah*.

Thus, we may reckon forty degrees of this one realization that Rosicrucians call Ipsissimus. It is also said that here on the physical plane (in *Assiah*, that is) there are at any one time just ten human beings in whom this realization of *Kether* is perfected. One has the perfect realization of *Kether* in *Malkuth*, another the realization of *Kether* in *Yesod*, and so on, up to *Kether* in *Kether*.

These ten human beings are said to be the Secret Chiefs of the ten sections of the True and Invisible Rosicrucian Order on the physical plane. Each section of the Order corresponds to a Sephirah, and consists of persons whose basic development corresponds to that Sephirah.

This statement, however, should not be interpreted as meaning that only ten persons now incarnate have attained to the Grade of Ipsissimus in the world of *Assiah*. What has been said is that there are but ten in whom this realization is perfected. These ten are the Heads of the Outer Hierarchy of the Order.

This information, however, can be of little more than academic interest to readers of these pages. It is mentioned merely to give some idea of the constitution of the occult hierarchy. The terms here used differ superficially from those familiar to readers of Theosophical literature, but there is no real difference in the teaching itself.

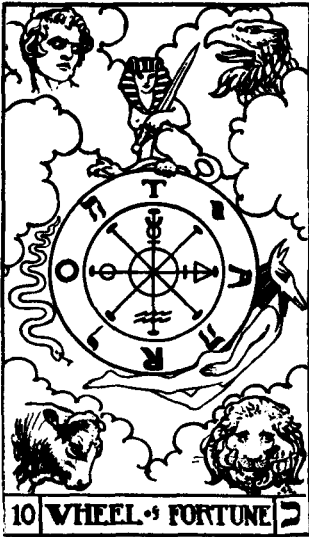
After all, what is important is that you yourself may gain a flash of this high perception. For from that august Being Whose consciousness is the IChIDH, *Yekhidah*, of *Kether of Kether* in *Atziluth*, down through the hierarchy, vibrates the "wavelength," so to speak, of this supreme realization. If you tune in, you will receive as much as you can respond to.

At the center of being of each human is IChIDH, *Yekhidah*, "the Self," the Eternal Center of Creative Activity. It is a center of expression from which all things proceed. It is ThTh ZL, *Tayth Zal*, "the Profuse Giver," the original Source from which every supply comes. In pondering these high ideas, the more we keep in mind that we ourselves are centers of expression for some phase of the activity of the All, the more we shall find ourselves actually able to draw on the illimitable resources of this inexhaustible treasure.

DOCTRINES OF THE GRADE

This Grade corresponds to the uppermost circle of the Tree of Life, named *Kether* (KThR), the Crown, or Primal Will. In Qabalistic psychology, *Kether* is the seat of *Yekhidah* (ICHIDH), the Self, identical with the *Atman* of Hindu philosophy. *Kether* is also called the Admirable, or Mystical, Intelligence. The Hebrew is *Pehleh*, PLA, said to be the "light which imparts understanding of the beginning which is without beginning." Observe that *Yekhidah*, ICHIDH, adds up to 37, and PLA, *Pehleh*, is a reversal of ALP, Aleph, and adds up to 111, 3×37 .

The doctrines of the Grade are derived from the letters of KThR, *Kether*, and PLA, *Pehleh*, as follows:



1. THE WHEEL OF FORTUNE
Key 10, (K)

All activity is spiritual activity, and the center of all spiritual activity is the One Self. The Limitless Light, condensing itself in a single point, begins a whirling motion. The Small Point is within. It is the point of consciousness, the center of expression for the One Identity. It is for every human being the point of contact with Absolute First Cause. This Indivisible One depends on nothing whatever. It itself does not act, but from it all action proceeds. There is no limitation to its power to initiate cycles of expression. Precedent does not restrict it. Conditions do not affect it. Contingencies do not modify it.

In reference to this condensation of the energy of the Limitless Light, *Kether* is sometimes called *Nequdah Rashunah*, NQDH RASHVNH, "the Primordial Point." And it is also called *Rashith Ha-Galgalim*, RASHITH HGLGLIM, "the Beginning of the Whirlings," in allusion to the movement set up by this condensation of energy. This "Small Point" is the One Self, or *Atman*, which natural men erroneously suppose to be isolated within their personal organisms. He who truly knows the Self knows that at this "Small Point" he is one with All Power.

The Ipsissimus ("He who is most himself") is that person in any circle of human society who best realizes the presence of this One Identity, as Absolute First Cause, at the heart of his personality. In any group of persons, the master mind is he who best understands the Self.



2. THE WORLD

Key 21 (Th)

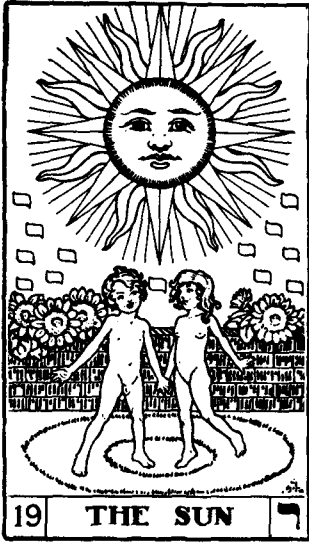
The world for any human being is really the projection on the screen of space and time of mental imagery. This projection is from within outward. Self-consciousness is the lens through which Absolute Reality is projected as relative imagery. Happiness and freedom are ours to the extent that our personal world, or the projection of our personal interpretation of experience, coincides with the real world, which is the expression of the One Identity.

As Van der Leeuw says, in his most illuminating work:

When I take up a book and drop it on the ground only one event takes place and that is the event as it is in the world of the Real. There is nothing unreal about that event, it is entirely, wholly and thoroughly real. But my awareness of that event, the way in which it presents itself in my world-image, is my interpretation of the real event, and that interpretation is only relatively real, real for me, not in itself. When then, in my world-image, I am aware of my hand grasping the book and dropping it on the ground, what really happens is that in the world of the Real an interaction takes place. What appears in my world-image is my version of it, in which version the unity of the event is broken up in measure of time and space and in a multitude of qualities. Then I externalize my awareness of the event itself and *that externalized image becomes for me the event itself*. Unreality or illusion never resides in the event, or thing itself, nor even in my interpretation of it, which is true enough *for me*, but in the fact that I take my interpretation to be the thing in itself, exalting it to the stature of an absolute and independent reality.¹

Hence, if we remember that the letter Tav represents "Administrative Intelligence," we shall see that to the degree that we succeed in our efforts toward making our personal thought, speech, and action adequate and unobstructed channels for the Life and Wisdom of the One Identity, to that degree will we share in the government of the world.

¹J.J. Van der Leeuw, *The Conquest of Illusion* (New York and London: Alfred A. Knopf, 1928), 31.



3. THE SUN Key 19 (R)

When the conscious and subconscious phases of mentality are regenerated, or born anew, a human personality becomes a radiant center through which the Life Power manifests itself. The Ipsissimus knows that circumstances are the projections of his interpretations of Reality. He has made this knowledge deep-rooted and permanent. Therefore, his mode of life is incomprehensible to the merely natural man. He is a free channel for the expression of Omnipotent Spirit.

Appearances are against this doctrine. The mass of human beings believe themselves to be the creatures of circumstances. Thus, we have among us all varieties of this ignorant superstition, from the beliefs of primitive peoples who suppose themselves to be at the mercy of malignant spirits of the elements to the equally superstitious notions of the modern materialists who talk learnedly about "heredity," "environment," and the like.

Here it may be well to say that the knowledge that appearances are so largely illusive does nothing whatever to remove the illusion itself. To an astronomer the sun *seems* to rise in the East, just as to a person who believes that it actually does so rise; but the astronomer knows better. To the Ipsissimus, human personality *seems* to be conditioned by environment and seems to be hedged about with various limitations, but the Ipsissimus *knows* better.



4. THE TOWER Key 16 (P)

The extraordinary works of a "Knower of the Self" are largely applications of the Mars force. Essentially like electricity and governed by similar laws, this force is inimical to man only so long as he misunderstands and misuses it. Rightly understood, it breaks down all structures of error, overthrows the false knowledge of separateness, and rids the personal mind of all delusion.

A ganglion in the sympathetic nervous system, at about the height in the body represented by the navel, is the great center of this power. By various practices devised at various times, such as those found in Yoga teaching and in the ceremonial magic

of the Western occult school, this Mars force is brought under control. Used with understanding, its action in the brain awakens the Constituting Intelligence represented in Tarot by The Emperor. But ordinarily it is destructive; it is the force that brings about the physiological changes that result in physical death. An Ipsissimus has mastered this force. He has overcome the false knowledge of separateness, rooted in error and illusion. He is consciously immortal. He has identified the "I" in his own personality with the Universal Self. He no longer acts as a separate being. All that he thinks, all that he says, all that he does is understood by him as being the activity of the Universal Self.



5. JUSTICE
Key 11 (L)

An Ipsissimus is a perfectly poised personality. He has transmuted ambition entirely but works as do those who are ambitious. He has transmuted desire of life but respects life as do those who desire it. He has transmuted desire for comfort but is happier than those who live for happiness. His will is one with the Originating Will of the universe, and he shares the mastery of that Will over all things.

The Ipsissimus leads a life of perfect faith, in which belief and action are perfectly balanced. Subconsciously, he is one with the Law, and whatsoever he does is therefore a perfect expression of that Law.



6. THE FOOL
Key 0 (A)

The "Knower of Self" is the Mystical Fool of all sacred allegories. Nothing binds him. He is beyond every limitation of "this world." His motives and his actions are incomprehensible to the masses of merely natural men. Sometimes they worship him. Oftener they deride him. Always they fear him. His instruction they may grasp, so far as he makes it comprehensible to intellect, but the essence of the man eludes them. They who have attained to the highest Grade of the Invisible Order have few companions in the world, yet they are never lonely. They live in silent but vivid communication with each other, and they share in the bliss of the Heavenly vision. Their light shines

in the darkness of the "false world," but that darkness cannot swallow it up.

Now Keys 2, 1, 0